



# MILLENNIAL STAR

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# THE MILLENNIAL STAR

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## *A Marvellous Work and a Wonder . .*

**T**HUS has the work of the restoration been characterized by ancient and modern prophets. In no way does this find truer expression than in the organization of the Church as a corporate body.

It was a marvelous work and a wonder from Peter Whitmer's humble home in Fayette, New York, where that virgin society of six members in 1830 first met, to a position of world wide respect and admiration where-ever free speech and assembly are permitted. While the earth doubles its population every 100 years, the Church doubles its membership every 20 years. And with the present membership nearing a million and a half, the growth of the Restored Church is truly the miracle of modern times.

It has been a marvellous work and a wonder since the first public meeting of the Church in 1830, to the 3,689,949 meetings now held annually, a century and a quarter later. And the number of meetings increases 120,000 per year as the Church continues to expand.

It is a marvellous work and a wonder that no matter how large the Church becomes, even to the filling of the earth, its basic organization is equal to the expanding needs of the Church. It is a marvelous work and a wonder that the Church is organized fundamentally the same in Gravesend as in Los Angeles. It functions the same, and preaches the same doctrine, in its branches located in every state of the Union, in most provinces of Canada, and in every county in England. Likewise in Scotland, Ireland, Wales, Germany, Belgium, France, Switzerland, Holland, Denmark, Norway, Sweden and Finland; in Mexico, Central America, Brazil and Argentina; in Japan, Korea and the Pacific Islands; New Zealand, Australia and South Africa.

So as we commemorate the organization of the Church we see, as it were, a mustard seed springing from a lowly seed-bed and ripening into full fruition in a century and a quarter, into a world-wide society, caring for the temporal and spiritual needs of its members, preparatory to the second coming of the Lord and Savior, Jesus Christ.

C.G.M.K.

# The World and the Restoration

Dr. RICHARD D. POLL

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WHO has not heard it said in anniversary services that the Restoration of the Gospel came when the world was uniquely ready? Who among Latter-day Saints has not read of the centuries of preparation which set the stage for the reestablishment of the Church of Jesus Christ? To say that April 6, 1830, was the *right* time is almost to state a commonplace.

But is it true? Can it be shown, on the evidence, to be true?

The intent of these paragraphs is to recall some aspects of the world of 1830, in the conviction that they validate the claim that the time *was* ripe—that man and the institutions of men had advanced to that point in the scheme of progression which called for the knowledge, the organization, and the power which were waiting to come forth.

A student of history and government will, perhaps, be forgiven for looking to the record of "things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land" (Doc. and Cov. 88:79) for his data. What does "a knowledge also of countries and of kingdoms" show?

Fayette, Seneca County, New York was a quiet country hamlet

on April 6, 1830. Doubtless only a few of the people there were aware of the epochal event which was taking place among them. Yet in far corners of the world people by thousands and tens of thousands were in motion, under the influence of ideas of which the Gospel is the most exalted and comprehensive expression.

Names are often bridges between peoples and cultures. Fayette, for example, is an abbreviated memorial to the great Lafayette, who in that very April was involved in the French protest movement which became the July Revolution. Seneca County recalls a great ancient Roman philosopher and reminds that in 1830 the Italian Peninsula was rife with nationalist aspirations.

Look anywhere on the continent of Europe in the year of L.D.S. beginnings, and there is ferment. Ferment of freedom! The yearning, the striving, the fighting and dying are the chronicle of men and women for whom the right to control their own destiny was dearer than life.

Take Greece, for another example. A land of unrivaled heritage was now on the threshold of independence, won in a conflict which recalls Byron at Missolonghi and the destruction of the Parthenon. Consider



Poland, where an equally heroic effort was about to meet crushing defeat—defeat which could destroy all but the will for freedom. (That spirit is not vanquished yet, though tragically repressed). The Low Countries, under the same spirit, were about to shatter an unnatural union and produce two freer states.

One might look in vain about the landscape of Europe for a really tranquil corner. Seeds from the tree of liberty, scattered abroad in an earlier generation, were everywhere producing fruit—some tantalizingly withheld, some happily devoured, some blood-red.

What bearing did the meeting of a handful of prayerful converts in upstate New York have on this great surge for freedom, which was toppling dynasties everywhere?

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.” (Daniel 2:44).

Surely it is apparent to Latter-day Saints that God was working with men to destroy external shackles, in order that they might receive that truth through which only could they become really free.

Using another name to link events in different hemispheres, recall Manchester-county of the Prophct Joseph’s home, and the

center of growing English industrial enterprises. Even as the one was being visited with events of profound spiritual significance, the other was a center of political activity of great concern. While Manchester is often remembered for a school of thought whose deterministic pessimism won for economics the nickname “the dismal science,” it may also symbolize a laudable aspiration of mankind—the yearning for responsibility.

Even as the acts of the gospel Restoration were transpiring, England was moving into that period of political emancipation and Parliamentary reform which was finally to bring truly representative government. Across the Atlantic Jacksonian America was moving along the same road, perhaps a step or two ahead. Newly independent Latin American republics were drafting constitutions which embodied the same hope, even though the prospect of immediate fulfilment was not bright.

What relation did the official organizing of the Church of Jesus Christ in the latter days have to this movement for responsible government based on responsible citizens?

“We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society. . . . Wherefore, honest men and wise men should be

sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil." (Doc. and Cov. 134:1 and 98:10).

Surely it is clear to Latter-day Saints that our Father in Heaven was working with men to establish that civic environment in which men, as free agents, could best discharge their earthly stewardship.

One final name from the days of L.D.S. beginnings comes to mind—Harmony. The little town in Pennsylvania, where the Prophet lived when he received the Priesthood, was named for no other city in particular, but for a universal yearning of mankind. To be in harmony with God, one's fellows and oneself has been the aspiration of philosophers and kings, prophets and peasants through the ages. Yet no era in history produced more plans and projects for improving human relations than that in which the Church was born.

Consider, for example, the movement against human slavery which swept the world, with England in a leading role. The drive for education, the campaigns for better treatment of the indigent, the insane, and the criminal helped to win for the second quarter of the 19th century in the United States the title "Era of Reform." Intemperance and brutality in its many forms received organized and energetic attention; voices were beginning to be raised against the exploitation of little children in factories

and mines. Idealists blueprinted new economic and social systems—Robert Owen's New Harmony, in Indiana, suggests again the common interests of Old World and New.

There is hardly need to ask how the events of April 6, 1830, bear on this quest for harmony, for peace, for brotherhood.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3).

To achieve peace and joy in life, here or hereafter, requires first knowledge. By the Restoration man's large store of useful earth-born knowledge was augmented and undergirded by essential truths which could only come through the channel of revelation.

". . . be ye doers of the word, and not hearers only, deceiving your own selves." (James 1:22).

To achieve peace and joy in life requires also avenues of expression, and direction, and a challenge. By the Restoration a ready world received the power of the Priesthood and an organization through which good was to be brought to pass among all men. And by the work of the Prophet and his colleagues on that spring day in 1830 came that greatest of all incentives to happy, creative living—a testimony that we *are* God's children, and that the Savior was defining *real* possibilities when he said:

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

# The Significance of the Anniversary of the Organization of the Church

April 6, 1830

Elder DELBERT L. STAPLEY

*Quorum of the Twelve*

IN order that we may appreciate the significance of the anniversary of the organization of the Church of Jesus Christ of Latter-day Saints, we must understand a little of the preparatory work that took place which enabled the Church to come "forth out of obscurity and out of darkness."

After the death of the Apostles of our Lord, the Church became disorganized and there came about a gradual distortion of revealed spiritual truth. People departed from the simple beauty of the ordinances established in the Church by the Savior. The Sacrament was changed and misrepresented; baptism became misapplied and the form of administering the ordinance was altered, even to the point of baptizing infants. The knowledge of the true purpose of these sacred ordinances vanished with the faithful ones who had known and testified of their truth. Many were martyred because of their faith. Finally, the true concept of the nature of God and the Godhead and many other important principles and doctrines of the Gospel were perverted. As the Prophet Isaiah foresaw and declared, "The earth also is de-

filed under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isaiah 24:5) The admonition and instruction of Peter had been forgotten—"Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:20, 21). This scripture definitely affirms that the teachings of the prophets can only be understood by the spirit of the prophets because they spoke, prophesied and wrote as the Holy Ghost revealed and directed them. The Apostle Paul taught the same truth to the Corinthians: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:11).

Generations passed and the people of the world gradually were blanketed in spiritual darkness. The light of truth had been snuffed out by man's stubborn determination to lean upon his

own wisdom. But fragments of the teachings of Christ and of the Apostles had survived and were preserved for future generations.

Man was groping blindly in the dark for spiritual truth, light and knowledge. The heavens were closed because of unbelief among clergy and laity, but the scriptures and reason teach that God is the same yesterday, today and forever. New light and intelligence from heaven were greatly needed to restore that which was lost.

The time came when the Spirit of the Lord wrought upon the nations and they began to awake from their stupor. The age of darkness began to disperse and the great leaders of the "Reform" laid the foundation which prepared the world to receive the "marvellous work and a wonder" of which Isaiah prophesied—"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isaiah 29:13, 14). However, Europe was intolerant, subjected to despotic rule, therefore unfavorable to free men desiring religious freedom and equal rights with protection of the state in

such pursuits.

God had provided a choice land, choice above all others (the Americas) and caused to be set up a favorable government of the people to shelter and nurture His Kingdom soon to be restored. The men of the Revolution may not have realized they were making it possible for truth to be restored to the earth through their cause of "liberty and justice for all," but their sacrifices established a land of freedom where all men could worship according to the dictates of their own hearts.

Having prepared the way, God commenced His latter-day work among His children. Through Joseph Smith, His chosen servant, the Lord revealed His mind and will to the world, and commanded that His Church be organized for the last time upon the earth. So important was the establishment of His Church that he commanded the very day on which it should be organized. "And accordingly we met together for that purpose, at the house of Mr. Peter Whitmer, Sen. (being six in number), on Tuesday, the sixth day of April, A.D. one thousand eight hundred and thirty. Having opened the meeting by solemn prayer to our Heavenly Father, we proceeded, according to previous commandment . . . that we should proceed and be organized as a Church . . ." (Hist. of the Church, Vol. 1, pp. 75, 76, 77).

Now, 126 years later, we can look to the fruit of the labors of



these chosen men. Time is an important element in proving things. Weighing past events against the circumstances of the present enables us to determine their real meaning and significance.

At the time the Prophet Alma turned over to his son, Helaman, the responsibility of keeping records, he was aware that writing their history might be considered a trivial thing and he impressed its importance upon Helaman by saying:

“Now ye may suppose that this is foolishness in me; but behold I say unto you, that by small and simple things are great things brought to pass; and small means in many instances doth confound the wise.

“And the Lord God doth work by means to bring about his great and eternal purposes; and by very small means the Lord doth confound the wise and bringeth about the salvation of many souls.”

(Alma 37:6-7).

The record (The Book of Mormon) was kept, preserved and brought forth approximately 1,600 years later, that the fulness of the Gospel of Jesus Christ might be given again to every nation, kindred, tongue and people. A simple thing and yet so important.

Consider briefly religious and historical events of past ages which affect our lives today. Two outstanding examples are: first, when Moses was given the tablets containing the Ten Commandments. To some this event may not have appeared worthy of consideration, but today, centuries

later, these commandments are the basic fundamentals of Christian religion. Also, when Jesus gave His Sermon on the Mount the people did not fully grasp the significance of what He was saying nor could they envision how profoundly the Beatitudes would affect mankind 1,900 years later. Now we recognize them as the greatest gems of wisdom ever spoken.

So it was with the seemingly insignificant group who gathered to organize the Church. Their numbers were few and they were subjected to ridicule and persecution because of their so-called “peculiar” beliefs, but through their united efforts was ushered in the greatest of all the dispensations of the gospel—the Dispensation of the Fulness of Times—in which will be gathered together all things; things from every dispensation of the Gospel that the Lord has instituted and revealed to His children here on the earth, beginning with Father Adam.

Yes, this 126th Anniversary of the organization of the Church is significant when we consider the progress the Church has experienced and the tempo with which the work is going forward.

We might contrast the little group of six persons assembled by divine appointment to organize the Church according to the laws of the land in 1830 to the prominent position of the Church today. It is the 9th largest Church in the United States and has

approximately 1.3 million members.

How different our reception in the various countries today as compared to 40 years ago when missionaries sent out to proclaim the gospel were persecuted, driven out of cities and even killed. The recent tour of the Tabernacle Choir and the visit of Church leaders to Europe to dedicate the Swiss Temple has softened the hearts and opened the souls of men and caused them to become more favorable to ward the Church and its message of the Restoration.

Since 1950 The Church has erected and dedicated two temples. One in Bern, Switzerland and the other in Los Angeles, California. Sites have been selected and work begun on two more, one in Newchapel, England, and one near Hamilton, New Zealand. The Latter-day Saints have always been known as a temple-building people, for herein are the endowments and higher ordinances of the Gospel received by the living and also the dead—the living performing a vicarious service for them.

The unique Welfare Program of the Church is fast being recognized in the world as a program unexcelled in caring for the needy and aged and as a source of help in time of emergency. It is truly a plan revealed by the Lord for taking care of His own.

Worthy of consideration is the Church Educational System. Since the days of the organization the Church has fostered educa-

tion. Brigham Young founded one of the first universities west of the Mississippi. Education has always been a major part of the Church program, and rightly so, for we believe that "The glory of God is intelligence."

Truly, the work of the Church is of divine origin. Jesus said, "Wherefore, by their fruits ye shall know them." The very works and fruits of the Church of Jesus Christ of Latter-day Saints is proof to the world that Joseph Smith was a prophet of God; that God has spoken again from the heavens and revealed His mind and will to the nations.

Where else can one find a Church with all the offices and officers found in the Primitive Church placed there for the perfecting of the Saints and for the edifying of the body of Christ? Where else can one find an understanding of Priesthood with its rights, authorities and eternal binding powers, and where a holder can trace his line of authority in an unbroken chain back to our Lord and Savior Jesus Christ? Where else can one find a Church that believes in and enjoys revelation, prophecy, gifts of healing and all the other gifts of the Spirit enumerated in the scriptures? Where else can one find a Church that believes in and has the divine authority to bind husband and wife and children together in an eternal family relationship? What other Church accepts the doctrine of salvation for the dead and has a program of work to fulfill the earthly requirements of Gospel

**The First Presidency**  
**and**  
**The Quorum of Twelve**



Due to a labour dispute among the printers in London, there has been difficulty in getting the *Millennial Star* printed. Therefore, this issue has had to be reduced in content, in order to get it printed. We are putting in the following pictorial section in hopes that it will be beneficial to all of our readers. Also, the print size has had to be enlarged. As soon as this dispute ends, we will resume normal publication.

*Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God :*

*And are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone . . . . . Ephesians 2 : 19-20*



**DAVID O. MCKAY (President)**





**STEPHEN L. RICHARDS** (1st Counsellor)





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MARION G. ROMNEY



LeGRAND RICHARDS



ADAM S. BENNION





RICHARD L. EVANS



**GEORGE Q. MORRIS**

ordinances for them because they did not have the privilege of doing this work for themselves in life ?

In the Book of Mormon we possess a new witness for Christ. It goes hand in hand with the Bible to convince Jew and Gentile that Jesus is the Christ, the only begotten Son of the Father in the flesh. In it the truths, principles and ordinances of the Gospel are clearly taught. The Doctrine and Covenants contain the revelations, commandments, ordinances and requirements of the Gospel and the order and procedures for the true Church of Christ as revealed to the Prophet Joseph Smith. In reading the revelations a person is convinced the Prophet speaks as one having authority.

Space limits enumerating the many significant characteristics of the Restored Church that prove its divinity. However, as in all dispensations of His work among men, God prepared beforehand witnesses to testify to the truth of His works. The works of the Prophet Joseph Smith, if prayerfully studied, prove his divine

calling to the honest in heart, but for the skeptical the testimony of witnesses establishes more strongly a prophet's position. Oliver Cowdery, Sidney Rigdon, and the Three Witnesses to the Book of Mormon had the heavens opened to them and beheld heavenly visitors who gave them abundant evidences, even declaring by their own voices, to the divine calling and work of the Prophet Joseph Smith. Many other honest and sincere men associated with him in the ministry also are worthy and unimpeachable witnesses. The martyrdom of the Prophet and his brother, Hyrum, sealed with their own blood as no other act could the testimony of this Latter-day work.

What a privilege is ours ! What a blessing to live in a day when the promises and prophecies of the Lord are being fulfilled and we can participate in building the Kingdom which will eventually fill the whole earth ! With deep gratitude in our hearts we are moved to exclaim, " Praise to the man who communed with Jehovah ! "

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## The Organizers

Elder PRESTON NIBLEY

*L.D.S. Historian and Author*

**T**HE most important event in the world on April 6, 1830, was the organization of the Church of Jesus Christ of Latter-

day Saints. This event took place in the log home of Peter Whitmer, an obscure farmer living in Fayette township, New York.

Six young men effected the organization. Their names were : Joseph Smith, Oliver Cowdery, Samuel H. Smith, Hyrum Smith, David Whitmer and Peter Whitmer, Jr. Three were members of the Smith family and two of the Whitmer family. Oliver Cowdery was not related to either family at the time. Why only these two families ? This can be easily understood when it is known that no other persons were vitally interested in the work in April, 1830. Martin Harris had shown considerable interest in helping Joseph ; he had presented the young Prophet with \$50.00, which was the first money he had ever received to help the work of the Lord ; he had also written 116 pages of manuscript as Joseph had begun the translation of the sacred record. But Martin had taken the manuscript home and allowed the same to be stolen or destroyed and consequently he was out of favor when the Church was organized.

A considerable portion of the Book of Mormon had been translated at or near the home of Isaac Hale, Joseph's father-in-law in Harmony, Pennsylvania. But Isaac Hale, through prejudice, had turned against the young Prophet and ordered him to leave his premises. It was then that Joseph sought refuge with the Whitmer family and they had loyally received him and given him every assistance they could render until the Book of Mormon was translated in full.

Now let us take a look at

these six young men individually. First, there was the brilliant young man Joseph Smith, Jr., who presided at the organization meeting. He was only 24 years of age but he was experienced in the things of the kingdom. Almost 10 years had passed since he, at the age of fourteen, had beheld the vision of the Father and the Son and had been called to restore the gospel in its purity and fulness. More than two years had passed since the Angel of the Lord had delivered into his hands the sacred Record of the Nephites which, through divine aid, he had translated and given to the world as the Book of Mormon. Almost one year had passed since he had been ordained to the holy priesthood by resurrected beings, first, John the Baptist, who had conferred upon him the Aaronic Priesthood, and then by Peter, James and John, who had ordained him to the Apostleship in the Melchizedek priesthood.

Joseph Smith, Jr., was the important individual in this organization meeting. He was the chosen of the Lord, "to lay the foundation of the Church", and to bring forth "a great and marvelous work".

Standing next to Joseph on this occasion was Oliver Cowdery, a young man 23 years of age, who, for one year, had been of great assistance to the young Prophet in the translation of the Book of Mormon. Oliver had written almost all of the manuscript of the sacred record as the



words fell from the lips of the Prophet. Oliver had been present with the Prophet when the Aaronic and Melchizedek priesthoods had been restored, and he had participated in these events. Oliver had been designated as, "the second elder in the Church," and there was a brilliant future before him, had he proved faithful. But he allowed petty jealousies to creep into his nature, and finally he questioned the leadership of the Prophet and openly opposed him. As a result he was excommunicated and left the Church for a period of ten years. At the end of that time he returned humbly and asked forgiveness for the wrongs he had done and was rebaptized. Two years later he died at the age of 43.

To my mind the next most important person at the organization meeting was Hyrum Smith, the Prophet's older brother. Hyrum was 30 years of age at the time, having been born in February, 1800. He was the eldest of the six young men present.

When Joseph announced his first vision Hyrum believed implicitly that he spoke the truth. Under every circumstance and condition he sustained and loyally supported the young Prophet, until his death. For 14 years he was constantly at Joseph's side, **and he was with him in Carthage Jail when the murderous mob took their lives.** In fact, Hyrum was the first to die.

In one of the revelations found in the Doctrine and Cove-

nants is the following statement, "Blessed is My Servant Hyrum Smith for I the Lord love him because of the integrity of his heart and because he loveth that which is right before Me, saith the Lord." (D.C. 124: 15).

Joseph's brother, Samuel, 22 years of age, was present at the organization meeting. He was the third man to be baptized in this dispensation. It happened that he was living with his brother Joseph at the time Joseph and Oliver were baptized, under the direction of John the Baptist. A few days after that event Samuel applied for baptism and the ordinance was performed by Oliver Cowdery

Samuel was ordained an elder on the day the Church was organized, and during the following month he was set apart by the Prophet as a missionary and sent out to distribute the Book of Mormon and preach the gospel in the towns around Palmyra. Samuel was loyal to his brother the Prophet until his own death in July, 1844.

David Whitmer was one of the six young men present when the Church was organized. He was 25 years of age at the time and had been a close personal friend of the Prophet for about one year. It was David who had driven his team and wagon from the Whitmer farm in New York to Harmony, Pennsylvania and had brought Joseph, Emma **and** Oliver Cowdery to his parents' home. There, part of the sacred record had been translated, and

there, on the Whitmer farm the Angel Moroni had appeared to the three witnesses, one of whom was David Whitmer. This young man had been highly favored of the Lord, but seven years later, he began to manifest a jealous spirit towards the young Prophet and he even aspired to be president of the Church itself and depose the Prophet. This course led to his excommunication in 1838 and he never again returned to the Church.

The next young man who was present when the Church was younger brother, Peter Whitmer organized was David Whitmer's Jr. He was the youngest of the group present, being only 19 years of age. He was friendly and helpful to the Prophet and it is said that he occasionally assisted Oliver Cowdery in writing the manuscript of the Book of Mormon while Joseph translated. In 1831 he went on a mission to the Lamanites west of the Mississippi River. In various ways he assisted in the work of the Lord until his untimely death in Clay County, Missouri, in 1836.

Regarding this organization meeting, the Prophet Joseph Smith has given us the following information:

“Having opened the meeting by solemn prayer to our Heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the Kingdom of God, and

whether they were satisfied that we should proceed and be organized as a Church according to said commandment which we had received. To these several propositions they consented by a unanimous vote. I then laid my hands upon Oliver Cowdery, and ordained him an Elder of the Church of Jesus Christ of Latter-day Saints; after which, he ordained me also to the office of an Elder of said Church. We then took bread, blessed it, and brake it with them; also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the Church present, that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly.

“We now proceeded to call out and ordain some others of the brethren to different offices of the Priesthood, according as the Spirit manifested unto us; and after a happy time spent in witnessing and feeling for ourselves the power and blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, ‘The Church of Jesus Christ,’ organized in accordance with commandments and revelations given by Him to ourselves in

these last days, as well as according to the order of the Church as recorded in the New Testament. Several persons who had attended the above meeting became convinced of the truth and came forward shortly after, and were received into the

Church ; among the rest, my own father and mother were baptized, to my great joy and consolation ; and about the same time, Martin Harris and Orrin Porter Rockwell." (History of the Church. Vol. 1. pp. 77-74).

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## *What is Truth ?*

Elder **DUANE KERR**

*Former Counsellor*

*Eastern Canadian Missionary Presidency*

So asked Pontius Pilate of the accused Jesus of Nazareth and the question rings down through 20 centuries and still echoes today—"what is truth?"

Some ask the question searchingly, sincerely, seeking understanding, but many ask in the same spirit in which Pilate probably did, as an exclamation of doubt or mocking, as if to say, "No one can know what truth is."

So many people today believe it is impossible to know the truth, to have a sure knowledge of the correctness of a philosophy or institution, whether divine or otherwise. One lady contacted by missionaries expressed it in these words: "It is impossible to know which is the true church. No one will know until the resurrection."

This philosophy is encouraged, no doubt, by the religious confusion which exists in the sectarian world and is dangerous because the person who adopts it feels himself excused from a search for truth and from action when truth is found. If this attitude is correct, how are we to follow the Savior's admonition, "And ye shall know the truth, and the truth shall make you free." (John 8:32).

Closely related to this indifference towards truth is the even more dangerous reaction which it usually induces, that is the wilful rejection of truth. Recently two missionaries presented the Godhead lesson to a man who admitted the truthfulness of the Latter-day Saint concept of God and the error in the doctrine of his own church, but then dismissed them with these words: "It wouldn't matter if you showed me 10,000 things wrong with my church ; I wouldn't leave it."

Another rejected the elders at his door, having learned their purpose, by saying, "I wouldn't care if God Himself came down and told me to leave my church; I wouldn't do it." This might be considered by some to be commendable loyalty, but where truth is

involved, it becomes blind obedience and self-inflicted moral and intellectual bondage, as well as rejection of the revelations and commandments of the Lord.

This state of affairs was not unforeseen by the prophets, for Amos said:

“Behold, the days come saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord;

“And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.” (Amos 8:11, 12).

Paul wrote of the perilous times in the last days when men would be “ever learning, and never able to come to the knowledge of the truth.” (II Timothy 3:7). He also defined one of the purposes of the offices in the organization of the Church as being “that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” (Ephesians 4:14).

Richard L. Evans has said, “These three are blessed qualities of character; a heart, a mind, that is open to truth; the patience to wait when there is doubt or seeming discrepancy—to wait until more evidence is in, until more pieces are in place; and the courage to accept and use truth when it comes into our lives.”

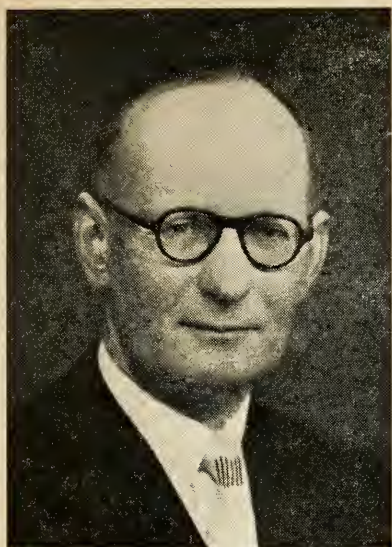
May the acquisition and constant practice of these traits be the goal of the members of the Church and of all people everywhere.

#### Revelation 14: 6-7

*And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.*

*Saying with a loud voice, fear God, and give glory to Him; for the hour of His judgement is come; and worship Him that made heaven, and earth, and the sea, and the fountains of water.*





## *A Message to the BRITISH MISSION*

President

**FREDERICK W. OATES,**

*1st Counsellor  
British Mission Presidency*

Born May 9th, 1906. Baptized May 11th, 1918. Ordained a Deacon May 26th, 1918 and became President of the Deacon's Quorum. Ordained a Teacher September 23rd, 1923 by Elder Ezra Taft Benson. Ordained a Priest January 6th, 1924. Ordained an Elder on October 28th, 1928 by Elder John A. Widstoe.

Served as Sunday School Superintendent, M.I.A. President and Councilor in the Sunderland Branch when 17 year old. After the death of his father succeeded him as Branch President, which position he has occupied for approximately 20 years. Served as Sunday School Supervisor of the London District. Called to be President of the Newcastle District by President Joseph J. Cannon and served under four Mission Presidents in this capacity, i.e. Presidents Canon, Hugh B. Brown, Andre K. Anastasia and Selvoy J. Boyer. Acted as part-time missionary 1931/33—home missionary during the war and is now a member missionary. Called to the Sunday School Mission Board in 1954 as 2nd councilor to President Smith.

**PRIOR** to the First World War, a man, wending his way home through the streets of Sunderland, passed a corner where a young man was preaching and his companion handing out tracts. He was given a tract which he thrust into his pocket. On reaching home, after having dined with his wife and eldest son, he took out the tract and perused it. Suddenly calling his wife and thumping on the table he said "Nora, this is what I have been looking for for years. This is the truth!" Later he accepted the gospel, was ordained an Elder and became President of the Sunderland Branch. This man, Frederick Oates, was my father, and even though I was just about seven years old I can remember this incident in every detail. How grateful I am for the words which ring in my heart and mind "This is the truth."

In the early days of persecution my father protected me on many

occasions from the missiles thrown by the mobs and I recall vividly their attitude towards the Elders and Saints. Being brought up in a branch where the Saints were bound together by sacred ties of love the foundation of my testimony was laid and I owe much to these good people and my parents who taught me of the many wonderful truths of the restored gospel.

It is most gratifying to have a testimony, which increases day by day, of the divinity of the gospel, and wonderful to know that intelligence is glorified within the Church so all can gain an understanding of the truth. I know that no man can be saved in ignorance but as he learns of the truth so does he increase the power of salvation. "Happy is the man that findeth wisdom and the man that getteth understanding."

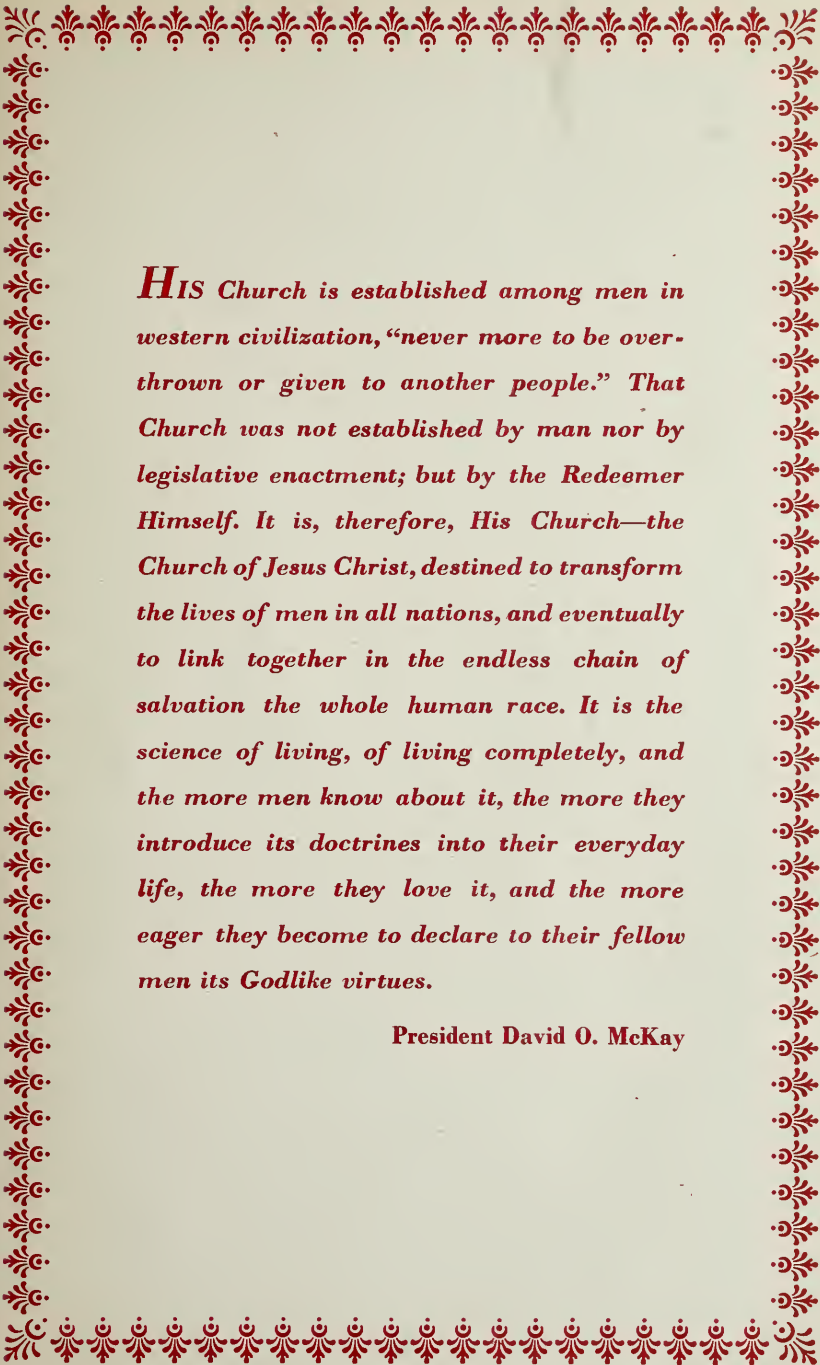
I testify to the goodness of the Lord. He has poured out upon me the rich blessings of heaven so abundantly that I must serve Him to the very best of my ability. Paul says we must not be weary in well doing and my desire is to be diligent, humble, faithful, persevering, striving always to spare not myself in service to God and my fellow-men. The Church of Jesus Christ holds a spiritual mortgage on my life and, much as I would like to try to get out of debt, each hour finds me owing more and more to my Heavenly parents.

I bare witness that President David O. McKay is indeed a Prophet of God endowed with the same power as the Prophets of old to say "Thus saith the Lord." I know the 12 apostles are indeed the special witnesses for Christ, and having tasted the love of such good men, I support and sustain them wholeheartedly with every power I possess, as I do all the authorities in the Church, including the Deacons.

I have many imperfections and the Lord knows of these because I confess them before Him, but having asked Him in humility to create in me a clean spirit and to give me understanding, I know with His help and guidance and the aid of the saints of God, I need have no fear, for I can and will only serve the Lord and the Saints through the spirit of meekness. I pray he will bless me with a poor spirit that I may always realize my dependence upon Him.

May the great goodness of the Lord God be manifest throughout the Mission and under President Kerr's inspired leadership may we go on to perfection and glorify the name of our Heavenly Father. May I conclude with the words of the song:—

"I have a testimony, sacred and dear to me,  
Something that lies within my soul,  
Something I cannot see;  
I know that He liveth, reigneth up above  
May He always guide me,  
Bless me with His love."

A decorative border of repeating floral motifs surrounds the text. The motifs are arranged in a rectangular frame, with a horizontal row at the top and bottom, and vertical columns on the left and right sides. Each motif consists of a central flower-like shape with radiating lines.

*HIS Church is established among men in western civilization, "never more to be overthrown or given to another people." That Church was not established by man nor by legislative enactment; but by the Redeemer Himself. It is, therefore, His Church—the Church of Jesus Christ, destined to transform the lives of men in all nations, and eventually to link together in the endless chain of salvation the whole human race. It is the science of living, of living completely, and the more men know about it, the more they introduce its doctrines into their everyday life, the more they love it, and the more eager they become to declare to their fellow men its Godlike virtues.*

President David O. McKay

